

THEOSOPHY IN ACTION



Quarterly Official Organ of The Theosophical Society in Europe—Federation of National Societies

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The Mystery and Splendour of Man's Inner Sources

Summary of a Lecture to the Paris Congress

By GEORGES TRIPET (I)

Man's inner sources are not easy to catalogue; they are more powerful, more numerous and more secret than one imagines. Certain of them are so deeply integrated into our life and the definition which we give it that we no longer perceive them, we consider them as forming an integral part of our Self and as a result we live mechanically.

The least that can be said is that they influence us from our first to our last breath, often very subtly. Differing from individual to individual, they may be in full activity or in a latent state. Certain of them make us evolve mystically or spiritually, or "super-normally" (psychic powers) and, like heliotropism, they guide our heart towards the sun which is our ideal and our God. It is of these forces that we are thinking in the first place. But they are not the only ones and they constitute indeed the outcome of mastery of other sources known as "lower forces", for want of another term.

It has been said rightly that it is essential to be conscious of our divine nature. But it is not less essential to understand that that divinity manifests even on the physical plane. Our body is, certainly, only an instrument, but what an instrument! It is composed, according to biologists, of 100 thousand billions (10^{14}) cells, which form a unity, ordered, disciplined, the tabernacle of our higher Self, which is the master of our faculty of expression, our creativity, our will and our love.

The miracle is that this instrument was created from an ovule of about 30 thousandths of a millimetre, fertilized by a spermatozoon of 10 thousandths of a millimetre.

The corpuscle, in spite of its infinite smallness, respects all the laws of nature. It obeys the law of gravity to which one might think it would not be subject. One minute after fertilization, the ovule's oxygen consumption is multiplied by ten and the temperature of the fertilized nucleus increases. The 24 chromosomes of each partner sign a pact of collaboration for 20, 50 or 100 years.

Some hours later, the division of the cells begins. What is the power which is acting? Where does it have its source? Is it hidden in us? Can it be contested that there is not something divine in its nature?

During the first seven divisions nothing special happens, although one would have to know why division takes place at all. Then suddenly, starting with the eighth division a new inexplicable mystery occurs. The cells become individualised. Certain of them will form organs or tissues as different as the glands of the skin, the saliva glands, the nervous system, the sense organs, the enamel of the teeth, the crystalline lens of the eye, the nails, the hair, the digestive tube, the liver, the pancreas, the thyroid gland, the breathing system, the peritoneum, the cutis, the kidneys, the muscles, the bones, the circulation of the blood—all are formed according to a certain stated order, mathematical, well defined, mysterious.

Thus there is at the origin a source, a power independent of us which works according to a plan in order to permit an individuality to pass through experiences, to evolve, to develop its divine potentialities.

This leads us, on an unexpected path, to brotherhood. Certainly we owe our physical life to our parents, but the process which I have just described has been in existence for millions of years. I am linked by blood therefore not only to my immediate family but also to my more distant family, to the man living in the Middle Ages, to the savage living in ancient times.

In other words, humanity past, present and future forms a unity, a unity of life.

My individuality is therefore relative and in time and space. I am the brother of beings at every stage of evolution. Biologically speaking, we are all of the same essence, we all have the same source.

Imagine a corpuscle of 10 or 15 thousandths of a millimetre containing absolutely all the elements which my body will need: carbon, oxygen, fluoride, sodium, magnesium, aluminium, manganese, iron, copper, phosphorus, hydrogen, potassium etc. Let us ask a chemist to make two identical heaps of those products. We could look at them for ever, they will not come alive as an organised unity. Thus we have proof that there exists something other than matter and form. It is also proof that it is not only a father and a mother but a whole long series of human beings who have transmitted life and that that life is One, eternal, incomprehensible, elusive, mysterious.

What is the force that gives that life? Is it the sun? Is it He Whom we call the Logos and Who is referred to as God? Is it electricity? Is it Fohat? Kundalini? Prana? Or all those forces together? Is it what is called Spirit? Or primordial matter, the Virgin Mother, or matter-spirit? We have a choice, but the mystery remains. To my mind, each of those elements plays its part.

The study of life leads me to take up also the study of the mineral. Without it we could not have a physical body and we would not even have a footing on this globe. We are linked to it.

We should all have on our writing desk or in our meditation room a model reminding us of the divinity of the mineral.

Let us turn to the vegetable. Each leaf, each flower, each fruit obeys laws, principles, a geometry and proportions as beautiful as those which Leonardo da Vinci discovered in man standing upright, with legs and arms spread out.

Certain scholars, such as Professor Jacques Monod, speak of chance and necessity, as if all those splendours did not fall under any law, or only under purely physical laws. What might reconcile us with what he says, fortunately, is the apt definition by another scholar, Professor Pierre P. Grasse, of chance as being that which one does not understand. We can approve of this definition.

When a being develops, once he is in possession of his physical framework, other sources, other forces enter into action. Certain people call them "vital needs"; the psychoanalysts use the term imperative.

The first of these is the economic imperative. In the case of the savage, it demands that he make an effort to stretch out his hand and pluck a banana which will be sufficient to nourish him and keep him alive. Little by little, he becomes more demanding with regard to his food, his

clothing, his housing, and in order to arrive at his aim, he cooperates with meteorological conditions, the seasons, his environment etc. Man obeys this imperative and thus slowly creates the civilisation which we know. Hunting, agriculture, barter, then industry, communications and constructions develop under the impulse of this imperative, obliging us to nourish and clothe ourselves, thus creating the conditions necessary for our evolution.

Then comes the imperative of power. A man wishes to be first. He desires a title: doctor, professor, champion, foreman or head cook; he wants to have a stripe: lieutenant, colonel or general. He longs for a function: President of the Republic, minister, councillor or head of the Party. Even in religion he wishes to shine: the priest desires to become a bishop, the latter a cardinal and the cardinal a Pope.

Without this imperative, there would be no heads of State, no bosses in industry, no university deans, etc. If the Sage smiles when he observes the tricks, the intrigues and even the meanness of the man who desires to "succeed", he also understands that at a certain stage all that is indispensable for evolution.

Another imperative on which our attention is concentrated is the sexual one. Its main aim is to ensure the continuance of the race, to be the first ferment of love between two people and, becoming spiritualised, the first foundation of the family, the nation, of universal love.

The imperatives have not retained their original purity and, with the help of free will, the economic imperative has led to the egoism of wealth, adulterated production, armaments manufacture, speculation, fashion etc.

The imperative of power has led to dictatorships, colonialism, wars, exploitation, in its most negative sense, of man, animal, vegetable and mineral.

The imperative of sex has become the prey of the mind which, enjoying the pleasure it gives, wishes at all costs to keep it, develop it, to give it new forms, normal or abnormal, while reducing or suppressing the duties which are its corollary.

As soon as the ideal disappears, or real love is blurred, the need for enjoyment increases and the mind seeks new sources in perversions of all kinds. Cunning as it is, it justifies in its own eyes all possible fantasies with talk of individual freedom, freedom of expression.

We have observed 3 sources, 3 forces, 3 imperatives which cannot be ignored, which we should win over as our allies and which we should refine.

One might have the impression that in all this our higher Self has not played any very great part. It would be more correct to say that it has concentrated on what it was most urgent to create: the physical aspect, leaving aside higher states of consciousness.

The forces seem to come so to speak from below—and when I say "below" I am not passing judgment with regard to their quality, for they are as important as the other forces. They have impelled us towards a certain aim and it is then that there appear or manifest other imperatives which are less material and which, for their part, attract us.

Between those two principal currents there is an impulse which creates a bridge between the material and the spiritual aspect. It is a Janus' Gate whose one face is doubt, while the other is Faith.

(to be continued)

Ecological Man

Extracts from a Lecture to the European Congress

By JOHN COATS

Ecology might be said to apply to Man in three ways: to himself, in his relation to the community in which he lives, and further with regard to the environment formed by the other kingdoms of nature.

All our problems arise from the disharmony that results from a failure to know and examine the fact of what Man is and what place he occupies in the fields in which he is active. Personal problems arise from the imbalance, often chaotic, between the different parts of his own make up: the community suffers from his rejection of brotherhood and love as a background to life and the appalling situations he has created in nature about us arise from his failure to accept the Oneness of Life as the only fundamental Reality.

Ecology then can be applied to Man, for there can be an ecology of his bodies, of his principles, that must be brought into proper relationship. Pollution can be mental and psychic as well as physical, and man and his world suffer in all three of these spheres.

In-as-much as Nature's law of harmony, i.e. ecology, is flouted, so does man struggle endlessly rather hopelessly. Man is a wholeness in himself from the Self-consciousness of the highest Atman and beyond on the one hand, to the untrained irrelevancies of the physical and passionate natures on the other. The atmosphere of each plane on which he functions affects him as he affects it—and the conditioning of every event makes it either easier or harder for real harmony to arise. Man can know no deep and lasting peace until the higher infiltrates and controls the lower. It is unnecessary to destroy the lower or try to do so, but essential to achieve an ecological relationship in which the higher can express itself in all parts of man as fully as the Law allows.

As a member of the larger group, Man has to realise that the happiness and peace he seeks for himself, his country, his race, his religious persuasion, is obtainable only when the needs of all other groups become important to him and are seen to be as much related and interdependent as the working parts of a motor car, or the organs in a man's body. The community, the team, the equipe, can be seen to have its own intrinsic worth and reality and he must really understand that he and all others, each in his own uniqueness, is ecologically necessary to the health of the whole. There is no separateness. Man's Duties thus performed give cogency to his claim to Rights. Nations, races and creeds, when viewed from above, can become as integrated into one ecological picture as the many vegetables in a well ordered garden, where quantity, variety and placing makes the gardener's efforts one organic whole. The world will be a happier place when each country does what it can do best, produces what Nature has best endowed it to produce and no longer seeks desperately to be self sufficient economically in all fields. Only when we have a true World Government can each nation have confidence enough to try this.

And what of Cruelty? It is as much the cause as it is also the result of the pollution of those subtler worlds in which Man's psyche expresses itself. Can we maintain with any honesty that our minds are not being conditioned continuously by passive acceptance by the ceaseless exploitation of

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TAKING A TRIP

IT IS NOW FAIRLY GENERALLY RECOGNISED that perseverance with regular meditation over a period of years—many years perhaps—is a method likely to lead to some degree of illumination. This is accepted by many young people who have no use for the materialistic lives of most of their elders and yearn for the spiritual values of mankind. But they will not be drawn to any ideas or beliefs that seek to tie those values to any kind of dogma—which indeed their fathers and even their grandfathers rejected when they lost all faith and fell miserably into materialism. Moreover, youth is in a hurry, as always. And today they want to know why they should spend—or waste—several years in the practice of meditation when they can gain that same experience, or so they think and say, and the illumination that comes from it, by merely "going for a trip"—taking LSD.

Granted that much of the inner world that opens to drug takers is only on the psychic plane, some of them at any rate have experience that seems to be of the same quality as that of the mystic. Can, in fact, inner reality be genuinely realized by taking a tablet? In the Ancient Mysteries the final step of initiation, after a long period of severe discipline and testing, is thought, in some instances at least, to have been achieved or helped by the use of a drug. If this were so, the drug was administered by hierophants who knew what they were doing, and it was given only after years of training. Today, drugs are taken under no direction by people who have had no training or testing and who do not know what they are doing.

Youth must explore, investigate, experiment. Young people have always done that, and it is to be hoped that they always will do it. Except, however, for the few who never grow up but remain adolescent throughout life, the young do become psychologically adult, learn from experience, gain discrimination and accept responsibility. Will the drug takers grow up, face life and take their due responsibilities? Can they? These are questions the answers to which we do not yet know.

The mystic has a transcendental experience. He then has to come back to daily life with the memory of the vision and the inspiration it has given; and he has then to train and further release his spiritual nature so that he builds faculty up, as it were, to the level of his momentary illumination until eventually he is able to function all the time at that level. During this process he will from time to time be again inspired and encouraged by longer or shorter additional experiences. If the drug-induced experience is to be of any real value, surely it too must be followed by the same arduous process. Otherwise it must be as futile, as self-centred, as negative, as irresponsible, as escapism as day dreaming, which can easily lead one to evade problems, avoid facing difficulties, and get out of playing one's part in the community. Meditation can hardly come if a drug (or any other thing) is used just to withdraw from the objective physical world into a subjective world of one's own thought-forms, beyond that to a state of apathy or numbness. For the spiritual nature needs the activity of embodiment for its unfolding through character building. Having seen the vision, the mystic is fired by an inner drive to serve his fellow men in their everyday world. And that service gradually reshapes his character to the pattern of that vision. Is that the practical result of taking the drug? One may remember, too, that refusal to learn the lessons our Karma has set before us in this world means regression and a store of trouble for ourselves in future lives.

Much is yet to be discovered. We learn slowly. We should take careful note of what those who take drugs tell us. Many

From The Chairman

The Purpose of the Federation

In any work that we undertake it is useful now and then to ask ourselves what its purpose is, and to consider whether we are carrying out that purpose to the best of our ability.

Coming new to the work of the European Federation there is naturally much for me to learn and understand. So I am asking myself "How can the Federation best serve the cause of Theosophy in general and members of the Society in particular?" Each Section should also be asking itself this question and each Section will try to find answers and express them in its own unique way; thus each Section makes its own contribution to the theosophic whole.

The further question is "What help can the Federation give to the Sections?"

The Federation is not some all-powerful authority which can impose decisions on the Sections. It is not that anonymous "They" which can be appealed to or blamed in any crisis. It is formed of individual members of Sections who have no special gifts and certainly no privileges. But they are elected members whose avowed aim is to work for Theosophy in the widest possible sphere. This means that they try to be a living and lively link between the Sections, sharing ideas and problems.

News and ideas from all the Sections are therefore most welcome. Some of these we hope to include in future issues of this paper. We also would like to publish articles in French or German. This will, we hope, emphasize the international character of the Federation and encourage those who may not read English very easily to feel that they are not forgotten.

One problem which faces all Sections is to keep a proper balance between what is done to place the ideas of Theosophy before the public, and what can be done to help the Lodges and individual members to study and live Theosophy. It sometimes seems that more care is taken of the public than of the members. But it is through the members that we reach the public most

REPORT ON THE GERMAN-SPEAKING REGIONAL SUMMER SCHOOL

From 12th to 19th September 1971 the German-Speaking Regional Summer School was held in Pichl (Austria) for the 18th time. The Vice-Chairman of the T.S. in Europe, Mrs. Claire Wyss, presided. This is the only Regional Summer School which has always been held in the same place, which is not surprising since Pichl is an exceptionally beautiful little village in a magnificent mountain valley. There were approximately 90 participants.

Based on our experience at the Congress, the main emphasis was on working groups, of which there were four. There was no definite key-note and the groups followed varied lines of study. Group leaders were: Mrs. Mila Grubacevic (Jugoslavia), Mr. John Coats (England), Mr. Karl Schmid (Germany) and Mr. Hans Poortmann (Holland).

Lectures were given by Dr. Hansmann, Mrs. Reinitzer, Dr. Sabetay, Mr. John Coats, Mr. Karl Schmid, Mr. Leopold Göbel, Dr. Steinborn, Mr. Dusan Rudolf and the Austrian General Secretary, Dr. Norbert Lauppert.

There were also unexpected events: a detailed report on the work of the Order of Service (Mr. Julius Fleischanderl), followed by collections for Pakistani refugees and for lepers, which both brought in considerable amounts. One evening those members who had attended the Congress in Paris gave their impressions.

All in all, it can be said that our week's work was happy and successful.

CLAIRE WYSS

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of them are saying in their own way that human values must be restored to mankind. But we can be sure that there are no real short cuts to spirituality. Progress comes only from one's own efforts. Attempts at gate-crashing, or entering by backstairs ways, would seem inevitably to bring in their train long-term disadvantages far outweighing the value of the glimpse gained or the experience achieved by such methods. For ourselves, let us listen, be patient and compassionate, try to understand and, above all, never condemn.

effectively. It is personal contact with a member which attracts the sort of inquirer who is likely to understand what the Society stands for, the sort of person who is ready to make his contribution by joining and working for the ideals of Theosophy. It is surely unprofitable to try to make Theosophy "popular" or "attractive". It will in the long run attract only those who are ready for it and they will need no persuasion or "window dressing" to get them to join.

Our best advertisement is for Sections and members to be their best selves, to live Theosophy to the utmost of their ability. This will strengthen the Society as a centre from which positive thinking may continue to influence mankind, as indeed, I believe it has done during the whole of its existence.

In this connection several General Secretaries are planning to suggest to their members the use of an Invocation to which our President has drawn our attention. It was written by Annie Besant during a previous time of crisis and is surely equally valuable in these difficult times. It was brought to mind after the publication in *The Theosophist* of an article entitled "Thoughts on the Present Crisis" by Mrs. Greta Eedle. In using it we join hands, as it were, with all people of good will and help to build up a thought atmosphere in which violence and aggression can have no place.

With good wishes to you all.

MADELINE LESLIE-SMITH

INVOCATION

O Hidden Life, vibrant in every atom;
O Hidden light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each who feels himself as one with Thee,
Know he is, therefore, one with every other.

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the animal and plant life around us; by the senseless wastage of the mineral resources of our planet? Is there no link between experiments on animals and the painful diseases from which so many people suffer? No link between the ever increasing sacrifice of animal life and the wars which continue to pollute our earth? Between the ruthless destruction of nature and the appalling conditions of smog, water pollution, increase of desert areas and so on, with which our world is presently desecrated? Is not the utter selfishness which tries to rationalise as good practice any behaviour or action however suspect provided there is some monetary gain, and which appears increasingly to afflict public and business life, not in itself the cause of the violent reaction with which many, and notably the young, seek to re-establish truer values?

Theosophy presents the One Life as a basic, universal, timeless fact in nature. All that exists, has existed, or will exist, is always inextricably part of the One. Perhaps even to say "part" is mistaken, for we are the One, each of us. There is nothing else at all that we can be. To realise this is to know the Self and so look upon nature and take part in the manifestation of the One from that background, in the realisation that, ecologically, Man himself is the key to the solution of all problems.

Man must live, seeking nothing for himself, but fitting his thought and action always into the true needs of the moment, as he can then well assess them.

Being all things to all men, and indeed to all the kingdoms of nature and all that is, he will live as a spiritual force or a kind of catalyst perhaps in the ecology of the many fields of man's experience. Such an Ecological Man may we, we can and as true theosophists shall we, one day consciously be and the world may then solve some of its problems and the race of man come everywhere to know and so to live its inherent Divinity.

The Inner Resources of Man

(Extracts from a contribution to a Symposium at the European Congress)

BY BARBRO MELANDER

Theosophy does not only go back to the childhood of the individual, but also to the childhood of the human race to search for the roots or the origin of the antagonisms which create such tragic conditions on the physical plane. By learning the facts about our origin and understanding the way we have developed can we hope to find the meaning of our individual lives and our relation to the universe around us. 'Man, alone of all organisms, knows that he evolves and he alone is capable of directing his own evolution', says the paleontologist, George Gaylord Simpson. The beauty in man's relations with others, and also in relation to the vegetable and animal kingdoms has disappeared and these two kingdoms seem to exist only for the sake of man. When the One Life is differentiated into its sevenfoldness and arises out of the world of unity, it must pass through all the phases of separation, and the energies thus vivified will follow the human race, and in these decades these energies seem to have reached their highest level and be within an inch of explosion.

Are there within man the resources to change this situation? A well-known Swedish aviator, Captain C. G. von Rosen, who helped with relief-deliveries, and who is a close friend of the Emperor Haile Selassie recently said on Swedish television that more than ever he believed in the future of the human race—in spite of all the cruelties, the difficulties and humiliations which afflict the major part of the human race. For Mr. von Rosen felt intuitively that something new is being born and this is a new will to serve humanity for the sake of wholeness, for the joy of doing something, for the wholeness of which all of us are equally important parts. He believed that a new way of thinking was coming and that the present political system of great powers and the economic system of bigger and bigger business agglomerations is already an old-fashioned pattern which will be dissolved. We are on the move within our very selves, changing and growing into new forms of existence, just as the fossil records show it happened to the earth, to plant life, to animal life and to our pre-human ancestors.

The ordinary mortal in our urban civilization moves virtually all his life on what Koestler calls the Trivial Plane. Only "on a few dramatic occasions" is he in contact with the Wholeness, the One Life, the Source, for instance during the storms of puberty, when he is in love, and in the presence of death. Most people still live under the influence of a partial picture of man, created by the behaviourism, man reduced to a "skilled automaton", driven by sex and hunger and violence. These lower instincts are still the focus of interest in the mass media. And again Koestler: "Laughter and tears, awe and wonder, religious and aesthetic feelings, the whole 'violet' side of the rainbow of emotions are left to the poets to worry about." And Theosophists! "But a flower, even if it is only a daisy, must have a root."

If we can free ourselves from the traditions, religious or scientific, that do not encourage solidarity, peace, understanding and responsibility, traditions that form walls between men and prevent them from meeting as brethren, traditions that divide man according to colour, social position, merits, and reach that inner source, then life will change and a new, wonderfully vibrating tune will be heard in life's symphony. Every moment will be an offer to accept, to serve, to give another man more joy, help or security.

It is possible to limit oneself to describing this treasure in terms of feeling, but it is a great opportunity, through Theosophy, to get a picture of the wonderful life process, of which we are all a small part, just as it is described in the Seven Stanzas from the Book of Dzyan in *The Secret Doctrine*.

When the agitation of the mind has been calmed the road opens to the level whence the One Great Life, the All-Life streams out to every being on our globe. Theosophy is the answer to the duality and uneasiness we experience now.

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Understanding Our Time

EXTRACTS FROM A LECTURE BY BERTHE NYSENS, General Secretary in Belgium.

Has this world actually gone mad?—this world in complete, rapid transformation, offering us only a spectacle of chaos, madness, violence, whim, intense movement, destruction by war and cataclysm? Are there not profound reasons for those upheavals, are there not, alongside the visible, distressing facts, invisible facts which make up for the apparent destruction and pave the way for a happier future?

What are man's inner resources? For, before he can act according to those resources, man must first know them, be aware of them. And, even if he knows them, is aware of them, is he absolutely free to act according to this knowledge, or are there other factors which play a role in the world, on which he is unconsciously dependent and which prevent him from acting according to his understanding? In short, is he really free?

The fundamental propositions and great laws, according to *The Secret Doctrine*, are the law of the unity of life and the law of rhythm (involution, evolution, through rounds and races, law of periodicity and of movement). So there is an Eternal Power, acting in Space, from which all things proceed and to which they all return. The world therefore moves with a motion which is imposed on it, according to a rhythm to which it is subject and which all things obey, whether they do so willingly or not.

It is the relentless tidal movement of the stars in Space which establishes the influences of the dance of the stars; this astrology reveals to us. We receive some enlightenment concerning what is happening today if we consult the great cycles of the past already experienced during different rounds and races. By cross-checking and analogy we can perceive the significance of present-day facts.

We are living out the effects of the past and we are the seeds of the future, but if we can, by our will power, influence the future, we have to obey the past to which we no longer have access. We are as a result the plaything of the great laws of nature with which we are intimately associated. A study of these laws constitutes one of the inner resources of man.

What do the stars tell us? That the era is changing, from the era of Pisces, in which man has lived for 2,000 years, to the era of Aquarius. If we refer to what Krishnamurti says, we find that he continually exhorts us to 'pay attention.' For him that is the key to all progress. The psychologists also invite us to be aware of what is going on in us and outside us.

What does Aquarius, the sign of brotherhood, of deep sensitivity, of intelligence and patience, bring us? That which is necessary in order to rule creation, to know our planet and to discover the secrets of space. We might doubt that Aquarius is the sign of brotherhood. We might doubt it in view of the expressions of violence which we are witnessing, unless we interpret them as the last death-throes of a declining era. The great Hierarchy of the Masters, foreseeing the upheaval at the end of our century, sowed the seed of the ideal of brotherhood without distinction in the Theosophical Society and that society today on the march behind the external appearances of the world.

Not brotherhood, in the sign of Aquarius, already manifest in all the countries where, since the 19th Century, laws have been enacted? Pensions

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The Theosophical Society exists, according to Dr. Shearman, to gather men who bring their experience of the inner resources to each other and to the world around us. Over and over again the pattern of life must be discovered, conquered, found. It is not given to you. If it were given to you, it would be authoritarian. Life becomes a picture-puzzle—we must turn the picture so far, that we suddenly come into contact with the depth or the background in front of which the drama in the world of duality is enacted, and we must experience it ourselves.

for the aged, family allowances, dole payments for the unemployed—and this in all the countries of Europe. Numerous organisations of mutual help and solidarity, leagues for the handicapped, the blind, sufferers from cancer, from leprosy, movements for all the children in the world, without distinction of race. There is still much want, because the world is still in the process of transformation and is being reconstructed socially. Again, is not the movement of exploration of Space a wonderful example of what the patience, precision, intelligence and daring of men of the 5th Sub-Race, the mental race, can bring about? But a 6th Sub-Race is emerging. C. Jinarajadasa spoke much about this 6th Sub-Race which is arising and whose special characteristic will be intuition. Going beyond the abstract mind, obeying the injunctions of Buddhi, is this not what can be seen today behind all the spectacular transformations which face us? Is this passage from one era to another not a tremendously captivating sight?

Compared with a century ago, all has now changed, becoming more refined, easier, progressively and necessarily also less material. Are not all the organisations for mutual help, all the movements of solidarity, already the effect of the harmonisation breathed into humanity by the Masters? Does not the prompting not to eat animal flesh belong to the same line? And has not the immense revolution brought about by the liberation of woman and by her activities in social life profoundly altered society? The home no longer exists as it did in the past. Large firms, schools are open full-time to women, to mothers. The whole family is at work or at school and meets only in the evening to sleep under the same roof. And what is the significance of only sleeping under one roof?

Leadbeater in *Man—How, Whence and Whither?* foresees the creation and the existence in the future of a society living in communities. Already many young people are forming such groups and living in them. Here theosophists have a role to play: to show that the inner world can be discovered by meditation and by a pure life. But youth is impatient. It seeks to arrive more rapidly at a destination before it has walked along the road leading there. The future is in their hands and in the course of community living many rough edges will be smoothed away.

There are two conditions for life in a community: character-building and a wise economic organisation. All social problems, those of childhood, of the aged, of woman, can be solved by communal life, for it is intensely part of the inner resources of man.

I should like to submit the following idea to this Congress: that it is desirable that numerous communal groups should arise, set up by theosophists, within the T.S., forming thus the basis of the Society itself, according to its First Object put into practice: Brotherly love, which is the only hope for bringing about Peace in the world. This Object is contained in its entirety in the inner resources of man.

RECENT REPRINTS

Meditation for Beginners. J. I. Wedgwood, T.P.H., London. £0-25.

This manual on a great subject was first published in 1918 and has since run through several editions. It has now been brought up to date and published in a format suitable for pocket or handbag.

Commentaries of Hierocles on the Golden Verses of Pythagoras. From the French of Andre Dacier. English version by N. Rowe. T.P.H., London. £0-75.

A welcome reprint of an ancient commentary written in the 5th century, and translated into French and English in 1706 and 1707. The wisdom of Pythagoras, being ageless, has lessons for every student of Theosophy, and much can be learnt from this commentary.

TAO. A poetic version of the Tao Teh Ching. Trs. Charles H. Mackintosh. T.P.H. London. £0-50.

This Quest Book Miniature is a very readable translation in easily memorized quatrains. It is suitable for pocket or handbag.

Man Creating Future—Creating Man Creating Future

SUMMARY OF A LECTURE AT THE CONGRESS IN PARIS

BY MARTIN JENSEN

Man is said to be the only animal who can consciously make plans for its future and, to some extent, follow these plans.

Each such plan is based on the axiom that the future will always differ from the present just as the present is supposed to differ from the past. But is this axiom true? Or rather: do we act as if we expected the future to be different from anything we know or have known? I sincerely doubt it.

No man, however eager for reformation and revolution he may be, has ever dared to provoke renewal by promising something new. The battle cry has always been: Back to the past! For example, in recent years we have within the T.S. heard the cry of "Back to Blavatsky!"

Man is not capable of creating a future that differs from his past and present life mostly because he has a wrong conception of time, but I do think that we can become capable of creating our future.

Our traditional concept of time is linear, i.e., when thinking of time, most of us see for ourselves a time-line beginning somewhere way back at some point, for instance the birth of Christ or the founding of the T.S., and continuing for ever on into the future. On this line we then imagine we see man walk through events until he finally reaches present-day society. On his way towards this chief goal we imagine him stopping at some specially remarkable events which we can dot down on the line—such as the French Revolution or "the time I spent in hospital last year."

A concept which is strongly connected with this is that history is cumulative, in other words that man today builds his life on the experiences of former generations.

This is of course false, but it is true that we regard history as a pile of events that took place at a certain time and are lying somewhere in our past, fixed and immovable, waiting for the historian to come and dig them out. But the historian does not dig out history, he constructs it by following certain logical rules and defining different parts of the past by giving them names. However, as values and concepts differ from generation to generation each generation has to write its own history, thus expressing what it acknowledges and stands for.

This means that we must skip the idea of the past being something upon which we are building the present. For when we realise that the past consists of constructions based on today's values we must also realise that the past is not something fixed and unchangeable. On the contrary, you may find as many concepts of the past as men on earth. Just try and compare American history books with those used in the U.S.S.R.!

I hope to have proved that our concept of the future is closely connected with our concept of the past and therefore in order to create a new attitude towards the future we must start by getting a new concept of time.

Let us adopt the thought that the three phases of time: past, present and future, are not lying in continuation of each other but that they relate to each other dialectically, i.e. that they are bound to each other by necessity. Adopt the thought of the past being the thesis, the future the antithesis and the present the synthesis.

This means that history will be an account of the mutual relationship between past and future, in such a way that instead of carrying our past through the present and into the future, as we do now, we may start off with a characterisation of the future as we want to create it, basing it on the specific experiences that we can approve of. This means two important things:

1. That the concept of the future will serve as a norm for whatever picture it is relevant to give of the past and present; and

2. That dealing with the past will only be meaningful if it is as a starting point for a reflection of the future.

(continued on page 4, column 1)

In Perspective

Breaking With Tradition

IN one of his poems Rudyard Kipling wrote

And what shall they know of England who only England know?

For 'England' we may substitute almost any country, and typically perhaps Japan, Russia, even the Vatican. The Pope has recently gone where no Pope has gone before; and the Roman Catholic Hierarchy is doing a lot of new thinking. The Japanese Emperor broke with all tradition in coming to the West, and no doubt the traditionalists were aghast at the 'Son of Heaven' doing or being allowed to do such a thing. The two Soviet leaders have travelled to lands that never before had borne the imprint of a Russian Ruler. In South Africa black Heads of State have been received with much honour—events that would have been impossible and unthinkable a short time ago. The President of the United States will soon be seen in Peking. After that, shall we see Chairman Mao set out from China for other parts of the world? The vote of the United Nations to admit the Peoples Republic of China to membership makes this less improbable than it would have been a few months ago. For here at last a wrong of over 20 years standing to the biggest country on earth is put right. It is a pity that this had to involve turning out a country much larger than many of the present members. Let us hope that when feelings have cooled some way may be found of rectifying this.

All this breaking with tradition is of supreme importance both on account of its scale and also because rigidity always impedes progress towards One World. Alas, good traditions are only too apt to be thrown away with those that enshrine prejudice and hostility. We may rejoice when strange new things happen; any loosening of fixed ideas and attitudes, any easing of exclusive or hostile practices, must be all to the good. Much more of this we may hope to witness as we slide into the last quarter of the century.

Strife In The East

Unfortunately some parts of the world picture are less promising. The Middle East is still in ferment with the confrontation of the Arab States and Israel and the interests there of Great Powers behind the scenes. Then the appalling burden of refugees from East Bengal that India has had to shoulder got far too little of the world's attention. The tragic result is that her relations with Pakistan have been strained to the breaking point of war again between neighbouring States that should be co-operating for the mutual welfare of their peoples. One can but hope that the violence now loosed will not spread beyond the sub-continent and that the slaughter and suffering will not be prolonged.

Vast changes are coming, changes that we cannot at present imagine and that we may find hard to accept. Too much in most countries still inhibits the spiritual unfoldment of mankind, and a great deal must be swept away. Such a process is never comfortable; but let us hope that it can happen without the incalculable suffering and disruption that another great war would bring. We may find some encouragement in the facts listed in the opening paragraph above.

A Bigger Common Market

After the global picture it seems rather a small thing to come down to Europe. Yet our Continent has played a great part in world history and will unquestionably do so again. After months of weary dispute and argument throughout the British Isles, and long and dreary debates, the British Parliament has voted for Britain to join the Common Market. The necessary steps to carry this out require many months to arrange. Internal legislation looks like being bitterly fought and external discussions will no doubt see more hard bargaining. All this before, and if, entry is to be achieved. Yet the prospects seem for the European Community to be presently enlarged by the addition of several countries, and so common bonds may be forged for cooperation—yet not without competition—and peace. New members of the enlarged Community will help to shape its future. It could be the start of a new era, not only for Europe but for the world.

L.H.L.-S.

Neptune, Pluton Et Vulcain

By H. SARETAY

Ce sont les noms de trois divinités de la mythologie gréco-latine. Neptune régnait sur les vastes étendues des océans; Pluton était le Seigneur du monde infernal, la demeure des âmes des morts; et Vulcain était l'habile artisan qui maniait les feux souterrains et volcaniques. Ces noms ont été choisis pour désigner deux étoiles récemment découvertes ainsi qu'un corps céleste hypothétique.

Ce fut (Urban Jean-Joseph) Leverrier, l'illustre astronome français qui prédit l'existence d'un globe situé aux confins extérieurs du Système Solaire, qui serait responsable des irrégularités observées dans l'orbite d'Uranus; cette dernière planète, découverte par Herschel en 1781, était considérée, jusqu'alors comme la plus éloignée du soleil. La position du corps perturbateur fut calculée avec une exactitude étonnante, car il fut en effet repéré, en 1846, dans le secteur prévu du ciel. Ce fut un succès inégalé de l'investigation dans le domaine de l'astronomie. Le nouveau citoyen de notre monde solaire reçut le nom de Neptune. L'existence de cette planète a été simultanément et indépendamment postulée par (John Couch) Adams en Angleterre, mais Leverrier le devança en présentant ses calculs à l'observatoire de Berlin, où la planète trans-urannienne fut effectivement enregistrée. On remarqua peu après que Neptune avait un satellite, qui fut appelé Triton, nom d'une divinité marine associée à Neptune; tandis qu'une seconde lune ne fut décelée qu'en 1948; elle reçut le nom de Nérée, pour rappeler les gracieuses déesses aquatiques, les cinquante filles de Nérée, le sage vieillard des eaux profondes.

Or, Mme Blavatsky affirme, dans *La Doctrine Secrète* (II, 299/300, Adyar ed.), qu'un grand nombre de planètes, petites et grandes, n'ont pas encore été découvertes. Leur existence était connue des Astronomes de l'antiquité, qui étaient tous des Adeptes initiés; mais comme il s'agissait de secrets divins, ils devaient rester cachés, de même que les noms de diverses autres planètes et étoiles. Il s'agissait notamment de trois Orbes secrets ou Anges-Etoiles, mais qui ne comprenaient ni Uranus ni Neptune. D'après H.P.B., ces deux planètes, les dernières découvertes (en son temps), contrairement aux autres planètes, ne dépendent pas entièrement du Soleil. L'Occultisme, dit-elle encore, a sa propre théorie concernant Neptune (V, 222). Ailleurs (V, 536), H.P.B. dit que de toutes les planètes placées par les Astronomes dans notre Système Solaire, seul Neptune n'en fait pas partie. On dirait une "romance astronomique" que de l'inclure parmi nos planètes! (V, 222).

Considérant l'astronomie moderne, rappelons que l'existence d'un corps au-delà de l'orbite de Neptune fut prédite par Percival Lowell en Amérique; et l'astre recherché fut observé, en 1930 après des efforts persévérants, 14 ans après la mort de Lowell; il reçut le nom de Pluton. C'est la neuvième planète et la plus

éloignée du Soleil dans notre système. Que dirait Mme Blavatsky de cette nouvelle acquisition?

Leverrier, dont le nom reste lié à la découverte de Neptune, s'efforça ensuite à démontrer l'existence d'une planète intramercurelle, c'est à dire située entre le Soleil et Mercure. L'illustre savant passa les dernières années de sa vie en s'appliquant avec persévérance à cette recherche, mais sans aucun succès. Il attribuait un certain excès dans le mouvement de Mercure à l'action d'un globe à l'intérieur de son orbite. Mais la solution de la difficulté fut donnée par la théorie de la Relativité d'Einstein, de sorte que l'existence d'une planète toute proche du Soleil n'a plus été envisagée. Et la planète Vulcain, chère à Leverrier, a été reléguée au domaine des chimères.

Quel est le point de vue de l'Occultisme sur cette question? Il y a très peu d'indications dans les écrits théosophiques. Dans *La Doctrine Secrète*, nous n'y trouvons que quelques rares allusions. Les Sept Planètes Sacrées de l'antiquité comprennent le Soleil et la Lune; mais ces deux astres sont des substituts, l'un pour une planète invisible inter-Mercurelle, l'autre pour un astre disparu. (V, 439). Relevons encore cette remarque un peu plus explicite (V, 441/2): "La planète pour laquelle le Soleil est un substitut, était encore plus près du soleil que Mercure l'est maintenant, et ce fut une des planètes les plus secrètes et les plus sacrées. Il est dit qu'elle est devenue invisible à la fin de la Troisième Race". E. L. Gardner, dans *The Web of the Universe* (*Le Tissu de l'Univers*) admet l'existence de Vulcain en tant que globe du Système Solaire.

L'étoile mystérieuse va-t-elle enfin livrer son secret? Est-on sur le point de l'identifier? Signalons à ce sujet qu'une brève communication a paru dans le journal parisien *Le Figaro*, à la date du 21 Juin 1971, avec le titre: "ZOE", DIXIÈME PLANÈTE DU SYSTÈME SOLAIRE? suivi de ces lignes:

"L'astronome américain Henry Courteen croit avoir découvert la dixième planète du système solaire, qu'il propose de nommer 'Zoe' si son existence est établie par les observations d'autres savants. La N.A.S.A., l'observatoire Smithsonian et l'observatoire de la marine américaine sont arrivés à la conclusion qu'il existe bien un corps céleste, ou du moins un ensemble de fragments, à l'endroit indiqué. Selon Courteen, le corps céleste en question serait de petites dimensions (moins de 800 km de diamètre) et graviterait à 14 millions et demi de km du Soleil, soit entre celui-ci et Mercure, qui est à 58 millions de km du Soleil."

Si cette nouvelle reçoit l'adhésion des astronomes, il y a lieu de saluer la découverte de la planète la plus voisine du Soleil. Mais pourquoi la nommerait-on Zoé, alors que le nom de Vulcain a été adopté depuis longtemps pour cette sphère, bien qu'invisible? Vulcain a d'ailleurs sa place dans les thèmes astrologiques; il est donc à espérer que ce nom, consacré par l'ancienneté, prévaudra. Toutes les autres planètes perpétuent le souvenir de divinités antiques (sauf notre Terre, mais que l'on pourrait appeler Gaïa ou Gaea; ce fut l'épouse d'Uranus et la personnification primordiale de la Terre). Le nom de Zoé n'existe pas dans le panthéon gréco-latin, alors que Vulcain y occupe une place d'honneur.

(continued from column 3)

ist. Die Schlange kann als die niedere Ich-Kraft angesehen werden, die in ihrem latenten und groben Zustand die Kräfte der Sonne, des höheren Selbstes oder geistigen Individualität, umringt und einengt, die wie ein Panzer wirkt, so dass die Strahlen der geistigen Sonne nicht in die Aussenwelt dringen. Seitlich von der Sonne sieht man einen Hund in laufender Bewegung. Der 'Hund' ist allem Anschein nach eine höhere astrale Stufe der 'Schlange' in eingerollter Stellung. Die 'Schlange' muss aus ihrer Beharrung aufwachen und in Bewegung kommen, dann kommt sie uns im Bilde des 'Hundes' entgegen. Wenn darum die niedere Ich-Kraft die Welt des Höheren, des Geistigen wahrnimmt, kann sie zum treuesten Diener des geistigen Prinzips werden, wie es im Hunde-Symbol angedeutet ist.

(to be continued)

Selig Sind, Die Reines Herzens Sind: Denn Sie Werden Gott Schauen

By REINHARD FLEMMING

(I)

Es ist nicht immer ganz leicht, in den inneren Sinn der Worte einzudringen, so dass sie für uns zu flammenden Buchstaben werden, die unseren Weg erleuchten. Es setzt jahrelanges Bemühen um das geistige Ziel voraus; wir müssen Erfahrungen spiritueller Natur erwerben, damit die verschlüsselte Welt des Geistes sich uns darbietet.

Mit dem Eingangswort 'selig' scheint ein Zustand der Seele angedeutet. Zuerst hat hier die Kraft des Beselten im Gegensatz zum Unbeselten Vorrang; ja das Lebendig-Geistige triumphiert über das Leblos-Ungeistige. Wir haben es mit der Stufe des Erwachens der Individualität zu tun, jenes Zentrums des Geistig-Göttlichen im Menschen. Mit diesem Erwachen ist der Sieg des Geistes über die Form zu verstehen, die Loslösung von allem, was ans Rad der Materie gebunden ist. Mit anderen Worten, es ist ein zu Freiheit und Glück sich weitender Zustand des Bewusstseins, wodurch die karmischen, schicksalhaften Bindungen sich entwirren. Doch auch das individuelle Selbst—einseitig dem niederen Ich-Wesen verhaftet—vollzieht eine Wandlung: es erkennt seine Ganzheit, seine Unteilbarkeit; das Obere und Untere arbeitet in harmonischer, organischer Wechselwirkung, die Morgenröte schöpferischen Tuns ist damit angebrochen. Alle Kräfte des Geistes erleben nun ihre Auferstehung, wenn Befreiung von der niederen Sicht des Lebens erworben worden ist. Jetzt frohlockt der Mensch, sein Antlitz strahlt diese Freude wieder. Nicht zuletzt ist damit das Ziel unseres Lebens gemeint, das Ziel jedes geistig Strebenden: Vollkommenheit.

Um zu diesem 'Selig-Sein' zu gelangen, müssen wir nach den Worten von Christus ein 'reines Herz' besitzen, welches uns dann in unmittelbares Anschauen göttlicher Herrlichkeit bringt. Das 'Herz' ist ein unsterbliches Ding. Es steht hier für viele seelische Empfindungen und Kräfte. Die Sprache drückt mit diesem Sammelbegriff eine ganze Skala von Gefühlsregungen aus; angefangen mit den Begierden und Leidenschaft, die sich verzweigen in Hass, Furcht, Zorn, Neid, Selbstsucht und anderen; oder auf der höheren Seite sich als Liebe, Edelmüt, Mitgefühl, Demut, Verschwiegenheit, Ehrfurcht, Selbstlosigkeit, Opfersinn und anderen ausdrücken. Also es ist jenes Element, was die esoterische Lehre als die Welt des Astralen bezeichnet. Oder ist darunter überhaupt die Liebeskraft des Menschen zu verstehen, die geläutert werden muss,—etwa aus der tierischen Triebhaftigkeit in das reine Licht selbstloser Menschen—und Bruderliebe? Jedenfalls soll eine höhere Stufe echter Menschlichkeit erreicht werden, da die gewöhnliche Stufe von Gefühlen, die der Mensch besitzt, nicht genügt.

Gleichzeitig wird uns ein Weg gewiesen, der alchemistische Züge trägt: das Grobe, Unreine soll in das Feine, Reine verwandelt werden. Wir werden angerufen, in das Zentrum der Herzkraft einzudringen; ja vielleicht sollen wir den Versuch machen, dem oberbewussten Hirndenken eine andere Richtung zu geben, so dass es sich mit dem Zentrum der Herzkraft vereinigt. Doch alle diese Versuche sind zum Scheitern verurteilt, wenn es dem Strebenden nicht gelingt, die Schranken vor dem Herzzentrum zu beseitigen. Mit anderen Worten: die Liebesfähigkeit des Menschen muss sich aus der groben Umklammerung der Ichsucht lösen, rein, selbstlos werden, damit das göttliche Wesen sich darin spiegelt.

Der Jakob Böhme-Schüler Johann Georg Gichtel, der deutsche Mystiker und Rosenkreuzer, welcher in der Zeit von 1638—1710 lebte, hat in seinem Buch "THEOSOPHIA PRACTICA" die Abbildung eines Menschen wiedergegeben, dessen Herz-Zentrum als eine Sonne—umgeben von einer Schlange—dargestellt

NEWS FROM ADYAR

The Board of the Olcott Harijan Free Schools inaugurated on 6th October a hostel for boys who are bright and have potential capacities but who lack facilities for development. The President has provided a bungalow in Damodar Gardens for this hostel, which is to be known as the H. P. Blavatsky Free Hostel for Students. The Board appeals to the admirers of Madame Blavatsky and Col. Olcott and all those interested in helping the poor to contribute towards this work. Donations should be sent to the Treasurer, The Theosophical Society, Adyar, Madras 20, India, and correspondence on the subject to Lt. Col. R. Gopalaratnam.

SWEDEN

Mr. and Mrs. Leslie Leslie-Smith came to Sweden for a much appreciated lecture tour of ten days, the visit being part of a round trip of four weeks from the middle of April including Denmark, Norway and Finland.

A Swedish summer-school was held during the first week of July 1971 at an appropriate and beautiful place on the east coast south of Stockholm. We were very happy to have the president, Mr. N. Sri Ram, with us, and also Mr. John Coats from England. The key-note of the summer-school was "Man's possibilities of development—individual and social". There were about 85 participants, members and sympathizers, many of them aged 20 to 25.

GERMAN SECTION

Owing to the European Congress, no Summer School was held this year, but there was a weekend meeting at Inzmühlen in North Germany in May, attended by 50 members and invited non-members, and another was held in October.

At the beginning of May there was also a weekend meeting in Berlin, where the guests of honour and main speakers were Geoffrey and Sandra Hodson, and the General Secretary and other members in Berlin also spoke.

FINLAND

The Annual Convention of the Finnish Section was held in Helsinki 9th-11th April, 1971. The General Secretary, Mr. Atte Pohjanmaa, gave the opening address. There was a symposium and discussion on *The duties and rights of a Theosophist*. At the business meeting Miss Sirkka Kivilinna was elected to succeed the General Secretary for the next three years. On Sunday the Young Theosophists held their group meeting and at a members' meeting Mr. Armas D. Siimes' subject was "Research-concepts-realization." An informal social gathering closed the 64th Convention.

At the beginning of May, 1971, the Finnish Section enjoyed the short visit of Mr. Leslie H. Leslie-Smith and Mrs. Madeleine Leslie-Smith who were touring in Scandinavia.

QUEST BOOKS

SCIENTIFIC EVIDENCE OF THE EXISTENCE OF THE SOUL (Benito F. Reyes), £1.15 paperback, £3 cloth.

The distinguished author of this work (the first President of the University of the City of Manila) has built up his case for the existence of the soul by drawing on many sources including the evidence of such phenomena as memory, sleep, dreams, hypnotism, extrasensory perception and death. He links his thesis with philosophical concepts of both East and West.

ESOTERIC CHRISTIANITY (Dr. Annie Besant), £0.90.

This book was first published in 1910 and has been republished several times. The author suggests that there are deep esoteric truths to be found within the framework of the Christian faith and these can greatly enrich the understanding of those who seek more than blind belief of dogma and creed.

SHAKESPEARE, PROPHET FOR OUR TIME (Henry Douglas Wild), £1.68.

The author points out the relevance in Shakespeare to the storm of change now enveloping mankind.

Printed in Great Britain by F. J. PARSONS LTD. London, Folkestone and Hastings.

(continued from page 3, column 3)
Now, I said at the beginning that each plan for the future carries in itself some expectations for the future, but so far we have expected something that we already know of, and we do this because we stick to the idea of time being linear. Now, what would happen if we adopted the concept of time being dialectical? Let me finish by sketching out what I think would happen:

We would use our past, or rather parts of it, as a sketch for tomorrow's society. Call this the thesis. Based on this thesis, we would then build our conception of the future. There's the antithesis. As tomorrow becomes today we will discard what this antithesis has developed into. Then we have the synthesis.

Now we can adjust the synthesis, considering the good and bad things in it, and that will then be the new thesis, out of which will grow the antithesis, which will become the synthesis, and so on.

In this way man may all the time control his future, create it, be created by it, create it again and so on, in such a way that, instead of being pushed into the future by his past, he can himself pull himself into it.

(continued at foot of column 2)